This is to all deer FRIENDS who keep faithful in their measures to the END.

MY dear friends, the Father is well pleased in him who is meek, and lowly in the heart, and in obedience unto him through the leadings of his spirit of power, in which the Fathers love is manifest, which leads in the low ground, where the safe way of everlasting peace is known, where all things are quiet, and still, where the small still voice is heard, whereby the dead comes to live in the powerful life, of the fathers love, which compasseth about the seed as a Wall of everlasting defence, whereby there is boldness and courage comes in, to *Iacob* the worm, that its then able to stand, in that everlasting strength, which is made perfect in weakness, and to the weak is only to be known, that the weak then may say I am strong, feeling strength ministred forth from that which is begotten of the Father, which never was comprehended by the earthly wisdome, which is all scattered as the smoak before the wind, when he ariseth that was layd in the earth, who hath long been as a servant, and is now to be served, that he may be Lord over all, who is a man of sorrows, and leads through the suffering state, that by the obedience of faith, through the power of the Gross which crucifies, and brings to the death that which is to die, that the vail may be rent and the way into the holyest of all made manifest, and that received in the new ground, which abideth for ever, even that which comforteth the weary soul, and satisfieth the longing spirit, and replenisheth the dry and barren land, with the Rivers of the valley and the springs of the desert, that the meek in the earth may rejoyce for ever, and through the earth may grow as a Lilly in Summer.

For plainly its the poor thing that receives the Gospel, and the meek of the earth that shall inherit substance, and it is the thing that is low that will last for ever, and the seed of the shepherd that

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ſhall be ſet on the throne, and he that is low ſhall never fall, neither ſhall his footſteps at all be moved, he leads the creature in the fathers fear, and guideth the tongue in wiſdome, and its him alone that all are to waite for, to receive and continue in, even him that is acquainted with grief, who never openeth his mouth in perverſneſs, but ſpeaks life in wiſdome through the power of the fathers love, which overpowers the ſoul as an overflowing river of oyl, which makes all well, and heales the grieved ſpirit, which none ever comes to finde, but ſuch who alone walks with him who humbled himſelf to the death of the Croſs, and became as a ſervant, though he was Lord over all, in him there is ſafety for he is the Rock, and the ſure hiding place, even out of the ſight of the world, and from the tempters power, for the Divel hath nothing in him who is meek and low, in whoſe mouth there is found no guile, and this is he that hath been long ſet at naught, whoſe tenders of love conſtraineth obedience to himſelf becauſe of the beauty that is in him, which from them is hid, over whom the vail is, through which they cannot ſee the comlineſs of his love.

I reſt, in the Fathers will your
Souls friend, H. S.

FRiends the Lord is with us, and the God of Heaven is on our ſides, and the Lord is our defence, who hath ſpoken life and peace to my ſoul, behold he will be with us for ever, and the holy Arme of his pretious dreadful ſtrength ſhall no Nation under Heaven prevail againſt; dwell all in the power of God, and the bleſſing of the God of Heaven will be upon you all for ever.

THe ſpirit of the Lord came upon *Saul* and he then Propheſied, but after, for his diſobedience he loſt the Kingdome, and was afraid of the ſhame before the people, and the kingdome is rent from ſuch who diſobey the Lord, though they were among the Prophets like *Saul*, who afterwards went to the Witch: And the

the witchcraft is neer to all such as stand not in the counsel of God, to cause the people to hear his word, and not their own, whose word feeds not the flesh above the seed, but is as a hammer to break the Rocks in peices, and it kills and makes alive, and opens a way through the earth, for the prisoner of hope to come forth.

And the spirit came upon *Balam*, who was reproved by the dumb thing, that he was exalted above, and resisted, and he durst not go beyond the word of the Lord, he durst not go beyond that which was quick and powerful in the heart, nor over-reach it, to do more or less, for the gaining of half a kingdome in the earthly. And such as exceed *Balam* therein, May expect to be cut down also by the true seed as he was, and so to fall among the rest of the enemies of the Israel of God, who is dreadful in power.

And the spirit came upon *Iehu*, and also upon *Iephthah*, who after offered his own daughter for a sacrifice, and the spirit came upon *Sampson*, and yet he not standing in wisdome, was betrayed of his strength by a daughter of the Philistines, who also afterwards put out his eyes: And so the spirit may come up in some, and yet afterwards they lose that with which they should see, and some there are that use their tongues as in the name of the Lord, upon whom the spirit never came, (mark that.)

And after *Saul* had lost the spirit of the Lord that came upon him, he prophesied by an evil spirit which troubled him, that he could not be quiet, but troubled in himself, and yet prophesie to others with fearfulness, least another should come to rule over him and his kingdome, who afterward destroyed himself.

And *Caiphas* the High Priest prophesied, and he spake not of himself, and yet he was an enemy to Christ the power of God, and such as are got up high, like high Priests, above the measure of the man of sorrows, speak from self, or flesh, and are in that, by which he that is the light doth suffer, and the power is resisted, and the seed in others oppress, and they not brought to the living Minister within the vail, that abides a Priest for ever, but are in that which will die, and many might be named, upon whom the spirit came. And *Iudas* also had obtained part of the Ministry.

But now consider, the spirit rested, and resteth upon the branch of the root, even the seed it self, for the spirit came upon many,

but it rested, and rested upon the seed only, which is but one, even the spirit of wisdome and understanding, and counsel and might, and knowledge, and of the fear of the Lord, in the fear of the Lord which is a fountain of life, which life all are to feel, and not be kept from, by words without it, but to feel that which comes from it and savour that: That *Iacobs* Tent all may know, which who so dwells in is blest, against whom there is no enchantment, and where the Witchraft cannot enter, which leads from the straight and narrow way, to the spirit and life, into a liberty to that which is fleshly, where that is kept alive, which the word in the heart, as a hammer and a sword, should have broken and cut down, for *Paul* was grieved with such, who at first could almost have pluckt out their own eies for him, and after sought occasion against him, and themselves to be made perfect in the flesh, and all flesh as grass is to be cut down with the sword of the Lamb, and where the flesh is above, the spirit suffers by it, and the vail is thickned, which keeps from the unity and out of the life and power of God. *H. S.*

THe Lord God of Heaven preserve all every where in the love, long-suffering, forbearance, meekness, and gentleness, out of the strife or self-seeking: For surely woe will come upon that spirit where ever the Lord finds it, and even the Lord knoweth the desires of my heart in true simplicity hath been, that his righteous judgements might pass betimes upon every appearance thereof in my self, and all others, & I beleive that God will never prosper it in any, therefore my exhortation in the everlasting love of the God of heaven is. That you all every where live in true brotherly love, and remember *Iosephs* advice to his brethren, *that they fall not out by the way*: The heavenly God of power, and life and vertue, keep ye out of all this, in the life of wisdome and meekness, where strife shall never inhabit, nor death enter within the walls of *Zion*, in which their dwelling is, who keep themselves undefiled, and remaines in the fear of God, to whom I commit you all, and to the power of the word of his saving grace, praying to the Lord for you that evermore you may continue in the love of Christ.

Your friend and brother, Hum. Smith.

The END.

Printed for *M. W.*